



***A Collection of
Lectures On Sura
Hamd Vol-2***

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Moulana Muntazir Mehdi Lecture 8 Oct 2006 Sura Hamd

Dear Friends we have discussed about sura hamd for the last few days. We have discussed that hamd is for Allah and why this is so we have discussed some of these proofs yesterday.

Allah is the one who is sustaining all the universes. We will discuss later regarding these different universes. Allah is the rabb of these universes. What does rabb mean? In arabic rabb means the one who brings up and gives sustenance, he changes the nature of one thing from one to another. Rabb also means one who has the right.

When Abu Muttalib's camel was captured then Abdul Muttalib went to get the camel back. Abrara asked you came to get your camel back but what of our plan to destroy the kaaba do you not oppose it? He replied that he was the rabb of the camel (ie the one who has the right on the camel) and in a similar fashion there is one who is the Rabb of the kaaba. This Rabb will protect His house. This answer shows the depth of his faith. In our belief Abdul Muttalib shot two birds with one stone. He conveyed the message to Abraha that the house belonged to Allah and that he is attacking the house of Allah. He is not attacking the weak people of mecca but Allah's house. The Rabb of the house is such that the entire universe is bowed to Him. The other message in this sentece was dua and Allah protect your house as we are unable to protect the house. When Abraha attacked the kaaba then the birds protected it. This will be a sign till the day of judgment and this is mentioned in the sura feel of the Quran.

Rabb means the owner and the one who has rights over that thing. Allah is the one who sustains. Raghib a great scholar in his book mufradatul quran mentions the word rabb. He explains that rabb brings up some thing in such a manner that it is raised to the greatest height possible. This is Rabb. Allah means the same thing and has additional meanings. He is also the creator. The one who creates something he owns that particular thing. If an idea comes to you then this is your idea. Then you can decide how much you want when you want to sell your idea or your creation. Allah is the creator of all things in the universe. Everything is His belonging. Every thing is dependent on Him to reach its greatest height. If He stops two things such as food and air then we will cease to exist. Man cannot prosper in these conditions. All things are dependent on Allah to grow and reach their maximum potential. Therefore all things are in sajdah of Allah. As per its strength every thing thanks Allah to the best of its ability.

Everything is dependent and owes the one that brought it up. Allah is the Rabb of all universes. Obedience and thanks and hamd are all for Allah.

Alhamdolillah says a lot of things about Rabb and Allah. The one who is brining up someone else should raise him to the maximum potential of that thing. As all things are dependent on Him for growing up. If the one who is giving you does

not care about you and not give you something then you cannot get that thing. The other face of Allah would be love and caring. If He did not care or love then he would not give. Thus He is giving as He loves and cares. A mother feeds her baby as she loves the baby and she does not feed anyone else. If the mother did not love her child then she would be unable to feed the child. She feeds the child as she loves it. If the one bringing up a person does not love him then he would be unable to bring him up.

Oh Allah do rehmat to my parents like they loved and did rehmat to me when I was a child. Had they not loved me and brought me up then I would not have existed. The children cannot give that which they have recieved from their parents. The love of the parents is different from the love of the children for their parents. Allah then says do dua for your parents and He will give them. He is the one who gives and He will give your parents that which you cannot give them. It is obligatory on the children to pray for their parents.

Think of the person who was bringing up someone and he loves that person. THink then of Abdul Muttalib and he gave the prophet to Abu Talib to bring up. The prophet then prayed to ALLah for Abu Talib. ALLah then asks the child to pray to Him to return some of that which you owe your parents. This debt remains till the day of judgment. Abu Talib kept on bringing up the prophet. Abu Talib took the prophet away from the kuffar of kuraish. He kept moving the prophet and his sons slept in his bed instead in order to protect him. Loving Mohammed is a sign of iman.

Mohammed was brought up by Abu Talib and this debt is intact till the day of judgment. Doing dua for a kaffir is not allowed. When the prophet prayed for Abu Talib this is proof that Abu Talib was not a kaffir. The prophet was a rehmat to all but even he is unable to repay the debt of being brought up by Abu Talib.

Jesus was brought up by Mary and he thanked Allah that He gave him such a mother. If a women raised 11 children what of her. What of her position. There are 9 other who are to come. All would say my mother fatima taught me. Imam Reza would never have said that my mother Fatima said--. A sahabi says from the 10th Imam that in the court of the 10th Imam. He went to mecca and wanted to do tawaaf and I was told that I cannot do tawaaf on behalf of your Imam. The Imam replied that doing tawaaf on the behalf of your Imam is a great worship. The Imam then met the person many years later. He told the Imam that he did many tawaaf on the behalf of many prophets and Imams. During this time I did not do many tawaaf for Bibi Fatima. The 10th Imam said that the one time you did tawaaf for Bibi Fatima this was the highest worship you did. He said go and do many tawaaf on her behalf. The strength of tarbiat of fatima was so strong that the 10th Imam said as he did.

Among all there was a person who was well known for his ibadat. Imam Ali said that he did ibadat of Allah as he was deserving of ibadat. He said that he is willing to go to hell but he would not be able to bear separation from Allah. Allah has said

of Imam Ali that there are some people who are really patient. His son Imam Hussian was also really patient. The height of sabr was that Imam Ali was quiet when a rope was put around his neck. This Imam says that how can he bear separation from Allah. When Bibi Zehra left this world then Imam Ali said that Oh prophet my patience has left me. Imam Ali says that on the death of Bibi Fatima he was not able to bear. In a manner similar to his inability to bear separation from Allah he is unable to bear the separation from Bibi.

in her will she wrote oh Ali I am the daughter of the Prophet and Allah has done my marriage to you in heaven. She asked him to do her ghusl and kafan and bury her in the darkness of the night. She said give my love to my children. She remembered her children in her last breath. Imam Ali bowed his head and said oh daughter of the prophet there is none who can be my companion. This is the will of fatima do not tell anyone when I died and bury me in the night. She said that I had such difficulties that had this happened to the day the day would have turned dark. When Imam Ali did the ghusl and kafan of the bibi all left but two little daughters zainab and umme kulthoom. They went after they said that oh mother give my salaam to my grandfather. hasan and hussian did not approach their mother as they never approached her unless she called. The corpse of the bibi called out to the children and they went to their mother. They then bid farewell to their mother. This is when the son said goodbye in medina in karbala mother will say goodbye to her son when shir was on the chest of Imam Hussain about to kill him--.

Moulana Muntazir Mehdi Sura Hamd Lecture 9

We have discussed regarding the fact that all praise is for Allah. He is the one who looks after and protects and nourishes all universes. This is the meaning of the word Rabb. Yesterday we discussed other meanings of the word rabb. In this word are many hidden meanings such as the one who nourishes the one who truly owns a thing. If someone truly owns a thing he is the owner of that thing. Our ownership is different from His ownership. Our ownership is with our capacity as a man. If we buy something or sell then this is how the one who has bought the thing is its owner. He is not the true owner. The real owner of all things is Allah. Allah alone owns things. He is the sole creator of all things. All things therefore belong to Him. We are not really the owners but we think that we are owners. Ownership in reality belongs to Allah as He has created all things. Owning and nourishing things makes you an owner. Historians have described nourishing things in beautiful language. If you convert anything from an inferior position to a superior position and to its perfection then this is nourishment. The one who does this is rabb.

Lets me give you an example. As the word used is universes then lets ponder on this. All things have two realities. One is the beginning state and the other is the final state. All things start incomplete and then when they reach perfection then they reach completion. Allah creates all things and in the initial state they are incomplete or at the first state. He then makes them change into complete or perfect things. This change in the thing from incomplete to complete things - the process itself is also created by Allah. Allah alone is then the creator the nourisher of all things. We cannot observe this and do not understand these things.

Allah created us as a baby and then with different foods our body grew. If we did not eat then we would not grow and not live either. Then we may think that wheat and rice are the means. The reality that makes you grow is not wheat or rice but Allah Himself. If you plant wheat then what causes it to grow into a wheat plant and then beget wheat who created this? Allah is the only creator. In reality all things change from incomplete to complete state due to Allah. Allah is the only one who creates things and nourishes them and completes them. He does this as if He didnt do this then no thing in the universes would be completed. He does this as He loves these things. Without love there cannot be rabb or the nourisher. Lutf means to give something without anyone asking and without desiring anything in return. Allah has via lutf established the laws of nature. The creation of the universe including material and spiritual things are under a natural law. How things grow and get completed are all under the lutf of Allah. One of these laws is the shariat. This shariat is for those who can think and these include men and jinn. To complete the requirements of this life including prophet and imams are due to the lutf of Allah. He made them so that in our life we should not do anything that stops us from reaching completion and perfection. Allah therefore made the shariat and also the laws of nature. This is His law. This is not less or more and is exact. This makes sure that the wheat germinates and becomes a wheat plant. Allah gave us food and if we eat too much then we will die. Allah has given us a nature to stop us from eating too much. This is also

through His lutf. If He gives too much then you will not reach completion and this will stop you. He gave exactly that which we need and not less or not more. This is in accordance with the requirements of all things in the universe.

Justice is to give everything that which it deserves not less and not more. No man can make such a law in the universe. He has controlled the heat of the sun in such a manner that water evaporates into clouds then this water goes and becomes clouds and the rain cools the earth. No man can make such laws. The cloud that is incomplete and is the sun and all these things reach their completion through the water cycle. Each of these things are the wonders of Allah's creation. The child that is yet to be born then Allah feeds the unborn child. The child that is born has instinct to drink milk from his mother and nothing else. This is the nourishment of Allah. All things reach their completion and become a means for other things to reach their completion.

He is called the lord of the universes. There are many universes. Universe means 5 different things (alam). One is the material world nature ie sky earth trees etc. The other is metaphysical realm. This includes spiritual world or that of the soul. The next is the spiritual realm. The next is the ghayab or unseen realm. Feeling these is not possible. Philosophers have said that there are 5 realms. In the material world there are many universes, that of men of animals of birds of trees of stones and so on. The deeper you go there are more and more universes.

Imam Ali said regarding man. He said that the universe of men is in its own place. All things in the universe are in the man's body. It contains iron and other elements. Imam Ali then said that oh man do you think that you are a small insect. Within you there is a big universe. All universes are nourished by Allah and these are ruled by His laws. He has established there places through lutf. He has given things their own nature so that animals do not do things beyond their abilities. He nourishes good and bad. He nourishes the one who does good deeds and bad deeds. He is the nourisher of Adam and of Iblis. How are you oh Allah. How are you oh Allah Iblis is your enemy then why do you nourish him. Allah replied to Moses if I do not nourish Pharaoh if he rejects me then should I stop being Allah? Rizk is a very big thing if Allah commands then breath would stop. If this happened for one moment then Pharaoh's breath would stop. Keep looking at My lutf and then after that we should see who thanks me and who is thankless.

Think of each and every thing. Two things are required. He has certainly given a law for each and every thing. Who looks after each and every thing this is the law of ALLah and this is called khadar. How each and every thing take nourishment and go forward? This is hidayat or guidance. Allah has created this. Allah says do tasbeeh of Allah who is the most exalted. Do tasbeeh of rabb. Why did he say do tasbeeh of rabb. This is so that you remember who is the Rabb who created you of the right stature. This is not to mean the height. It is not that men are big and birds are small but He created things of the right size. He then made laws for all things. He then gave guidance to all things. I just gave the example of the baby.

When Moses was asked by Pharaoh who is your lord? He replied my Lord is the one who has created all things in the universe; and then guides them. Pharaoh

thought that if he asks who is their rabb then they would say that pharaoh is. Moses gave an instinctual answer that Allah had placed in his heart. Moses showed that Allah is the one who is the creator of Pharaoh and He has given him food and guidance. Moses showed that Allah is the one who created all and nourished all.

Allah is the one who has created all things under an established law. One thing is khadar and the other is hidayeth. Khadar is a fixed law made by Allah. Hidayeth is guidance provided by Him so that you are not misguided from the right path.

The ability to do good and bad in your heart is the hidayeth or the guidance. Allah says He created you and then guided you and you become good or become a kaffir. Allah has given you the method to decide the difference between good and bad. All things grow under these laws. No thing should be smaller or greater than that which they deserve. If He gave lesser or more then this would be injustice.

He hates injustice. He therefore desires that you do no injustice. If you do injustice then you go against the justice built into your heart. Your intellect knows good and bad what of the inanimate things.

How did Allah give the law to the tree. The earth can destroy the tree that was planted and can make it grow. Allah has given the tree the law to take that which is good for it from the earth and reject that which is bad. Allah has given all things that which is good for it and if you make use of these laws then you grow otherwise you do not..

Moulana Muntazir Mehdi Sura Hamd Lecture 10

Audio online at www.ourmedia.org group jaffaria text online at www.ourmedia.org and yahoo group jicmajalis.

We are discussing rabb ul alameen. Allah is the rabb of all the universes. He is the nourisher of all these universes. We discussed rabb and alam yesterday. We discussed some examples. Rabb is Allah and none other. There is no real Rabb but Him. All other rabb are not truly the real Rabb. Even these other nourishers should have similar characteristics. We discussed lutf or love. We also discussed how Allah is the Rabb who loves the entire universe so much that the love of the parents has no meaning in front of His love. All the universes are in debt to His love. Only He can be the Rabb and there are many ayats in the Quran about this. By discussing these ayats we will conclude who the real Rabb is.

Yesterday we discussed how each and every thing in the universe is being nourished by Allah and how He is bringing them up.

Allah is the real Rabb. Quran is repeating that which the prophet said. Say oh Prophet tell them can we accept any but Allah as the Rabb. He is the Rabb of all things. He who is the Rabb of all things should we accept any but Him as Rabb. None except Allah can be Rabb. Nourisher can be Allah alone. All things are incomplete on creation and go through many stages to reach completion and at each stage He is nourishing them. Allah has made a law of the universe with His lutf. Lutf means that Allah has made everything you need available to you.

Allah nourishes every thing in His law. He has made these laws and they are declared in the Quran. He has made these laws and appointed them. According to these laws things reach completion and find their way from being incomplete to being complete. Instinctively everything does not desire or take more than that which it needs. If the thing takes more than it needs it is harmed and will not be completed similarly if it takes less than needed it remains incomplete. Allah alone can decide and appoint these things.

Good things are being nourished and bad things are being nourished. How is this? This is because it is needed. If you ponder on man he has a good side and a bad side. He has kept good so that man tries to go toward good and made bad so that man avoids it.

Allah has said in the Quran that He has guided men to realize that which is good and that which is bad. There are good and bad things. In this light and in thunder there are negative and positive things. He has given two powers the power to attract and the power to repel. These are in everything instinctively. These have been placed there by Allah. The bad things placed there by Allah are also His justice. If these bad things were not there then you would not be completed. If there was only positive then no negative things could be created.

Allah gives things negative and positive features. Allah has created milk for the baby. The same thing is najis and if you are in this state you cannot do salaah. When the baby is in the womb of the mother then the same thing becomes the food for the baby and then becomes milk for the baby. He has kept negative and positive things and the same thing that was najis became the most pure thing. He alone can do this none other.

He is the supreme creator or the only creator and He alone can do this. In the

womb of the mother how the baby grows is instinctive and He has placed this in the baby.

Look at each and every thing the seed of the tree. The negative and positive things are in it. In the positive it grows towards completion (become a tree). The negative things that stop it from becoming a tree are rejected by the seed. The seed takes the good and rejects the bad and then becomes a tree. Allah has given this power to a small seed. The science today cannot understand the craftsmanship and how Allah created these things.

A thing can be recognized if there is something to compare it to. If all is good then you do not appreciate it. If you have bad to compare to good then you appreciate good.

Nafs e ammara and lawamma the good and bad sides of your conscience develop. In accordance with this your desires develop. He kept the desire for good and for bad. He created first then He made them equal then He gave guidance (according to the Quran). Why did He make these rules? If man did not have the negative desires he would not be able to truly enjoy this life and would not be able to reach completion. Allah then asks that we take only that we need if you take more than you need this is harmful.

Allah has put two things in your heart the good and bad desires. He then made the shariat law. If you look at the knife it can be used for good and bad things. You can use it for cooking it is good if you murder someone with it this is your fault not the fault of the manufacturer of the knife. The knife can be good or bad. If you are being attacked and you use the knife to protect yourself this is good and if He had not made this possible how could you protect yourself?

He has made the good and bad so that you can enjoy the things of this world in accordance with the shariat. He made the shariat and this is in accordance with lutf. The desire of men is to be achieved in accordance with the shariat. He has made a complete law for you to follow. Those things He has made good and bad. As long as Adam was dirt and when he was made a statue. Then Allah blew His rooh into the statue. Then He commanded them to bow. One refused to bow and he became shaitan till the day of judgment. Shaitan sought refuge from Allah till the day of judgment. This became the negative thin. Shaitan misguides you from the right path till the day of judgment. He makes you ride on your desires toward the bad. In a similar fashion Allah should create a complete good person. This is His justice. He has made such a good person till the day of judgment. As the shaitan is till the day of judgment similarly the good person should be there till the day of judgment. Therefore masoom has said that there is no moment that the hujjat of Allah is not on this world. As long as shaitan does mischief the soul of Mohammed in the Imam of the time is alive and well.

He is nourishing us and there has to be inequality. There is wealth and poverty. On one side is wealth and on the other side the hunger of poverty. The hujjat has this in his life. He is nourishing the prophet as His representative. Allah says in the Quran do you remember when you were an orphan, did I not help you. Do not forget that you were an orphan when you see an orphan. Then He said when I saw you poor did I not make you rich. These things are in one person our prophet. Man has good and bad sides. He reaches his goal using a means. He reaches a position as a result of this. Why do you see the Quran in a good view

this is because this is the means to an end. If a person is poor then he becomes wealthy when he gets riches. This is the night of the martyrdom of Bibi Khadija. Allah has said that He found you poor and did I not make you wealthy. The prophet was poor and Allah made him wealthy -- how? The prophet became wealthy through the wealth of Khadija. This is how the poverty of the prophet was removed. Allah says did we not make you wealthy. This shows the position of Bibi Khadija.

Who was the nourisher of the Prophet? He says remember when you were poor, remember when we found you lost did we not give you guidance. Does this mean that the prophet was misguided? Zal means misguided. Zal in this case means lost and not misguided. Imam Ali in the nahjul balagha says that wisdom is the lost wealth of the momin. In this sentence zal is used as lost. Zal in this case means misplaced or lost. If man is lost then others do not recognize him. This is why he is lost among people. Allah then made others recognize him as the prophet. The prophet did many sajdahs and Allah loved him but people did not recognize him. Allah then created some who would recognize and love him. Allah wanted Himself to be recognized thus He created the prophet. As He wanted others to recognize the Prophet He split the same light into 14 lights so that they may recognize the prophet.

One of these lights were nourished by Allah. One of these lights is our prophet. Recognize the position of Bibi Khadija and the prophet. Bibi Fatima was the nourisher of 11 imams. The level of Bibi Khadija is even more. In a book kutub ud deen e rawandi refers to the 6th Imam's saying regarding the position of bibi khadija. The 6th Imam said that Bibi Khadija was so exalted that when she passed away from this world her daughter was alone as was the prophet. The prophet and khadija loved each other so much that the prophet would be sad all the time. Bibi Fatima would jump into the prophet's lap and ask him where is my mother. At this time Allah sent Gibrael with a message. Gibrael conveyed the salaam of Allah to the prophet and told him that Allah has commaded you to give Fatima the salaam of Allah and tell her that her mother is in heaven where everything is made of gold and there are pillars of pearls and she is sitting with Bibi Mariam and Bibi Asia. The position of Bibi Fatima is such that Allah has commanded the prophet to give salaam to the Bibi. The bibi to whom Allah has given such position and to her mother where Allah placed her at the position of Mariam. In the Quran the postion of Mariam is as the leader of women. Allah then showed these women as an example for all women for all times. The Bibi said oh father tell gibrael to give salaam to Allah. The QURan says that Allah is Allah and there is none but Him. THE QURan also says that He is salaam. I want to say one more sentence the bibi is sad when her mother died. When the girl asks where is my mother and ALLah replies where her mother is. Similarly there is another bibi who is asking her aunt oh aunt where is my father and she does not get any salaam but her cheeks are slapped and her jwellery is snatched. Her hand is cut with the rope. Her neck is marked with the rope. When she remembered her father she was whipped. Zainab told Imam Zainul Abedeen I cannot bear any more. The Imam then asked the person whipping the child to stop and when the girl cried then her father's head was placed in her hands. Oh father who executed you and beheaded you???

Moulana Muntazir Mehdi Sura Hamd Lecture 11

Audio online at www.ourmedia.org group jaffaria text online at www.ourmedia.org and yahoo group jicmajalis.

The topic of discussion is the sura hamd and we have discussed the first ayat of this sura. I have explained to you within my limitations the meanings of this ayat. We also discussed most of the second ayat. Yesterday we discussed Rabb. Allah has used Rabb, Rehman and Raheem in this sura and the fourth is Malik E Yaum E Deen. These four names of Allah have been used by Allah Himself in this sura. Allah is teaching us the method of Dua and obedience. It is not a man teaching you but Allah Himself. Yesterday we discussed the word lutf of Allah. This meant that completing the needs of a person to completion. You need to know manners before you speak to another. One of these manners are in dua. If you stand in front of Allah how do you behave, if you raise your hands what do you do and how do you speak. If a common man said the method then every man would have his own opinion. In farsi there is a saying that every person has his own opinion based on his level of intellect. Even if a man is very intelligent he cannot go beyond the limits of a man's brain. Thus if he describes how to ask Allah then he would be limited by his imperfect limitations. Man is after all incomplete and is needy. In his actions his need is manifest. Many are needy based on their nature. Some are wealthy in their heart even if they are not rich. If a man really reaches a certain status then he may be miserly. If a man is miserly then this is different. If you make optimum use of your money then you do not have much desires. A person may run after his desires. His actions show that which is hidden in his heart. Those who are observant recognize these people and know who they are by observing even if none speak of these people. Their actions speak for themselves. Their speech clarifies their thinking. Based on his hidden nature he discusses in a similar fashion. There are many such examples in the world. In the earlier times the ruler used to be tested in administration. Administrators would be tested. If they entered they would be told to close the door and if they ran to do so they would lose the position as a commander. If another came in and was told the same thing he would command another person to close the door. In their actions these people showed their true nature. It does not matter what status a man reaches his true nature is revealed in his actions.

If a man then tells you how to make dua then he will be limited as he is a man. Therefore Allah told us how to pray and do dua. He gave us a means to do dua. He showed us how to ask and how to get to a particular position. The first words are alhamdulillah --- Allah used the words appropriate for Himself no man could have done so. It is clear in the world of traditions that if you ask dua then you should use the right name of Allah. For example Ya Salaamat and ask for your hearts desire. If you go to a pauper and ask for something he will be unable to do so. If you go to a rich man and call him a pauper and ask for things he will not give you anything. On the other hand if you praise a rich man and then finally ask for your desire then he is more likely to do so. Similarly if there are certain characteristics in Allah and you recognize them and remember that He is Allah He will always give you that which you desire. If you tell Him that there is none

greater than you and if you give me something it will not diminish your treasure please give me something. If you ask in such a manner to a person then he would feel obligated to give you something.

Allah feels shy to reject your dua. Men think that Allah rejects your dua this is not true. Sometimes you ask for things that are not good for you and that which you do not deserve or need. You may have a small need and you ask for a much greater thing and Allah knows that you will misuse this treasure. For example you need a knife to cut fruits but ask for a sword. As you may misuse the sword then I would think twice before giving you the sword. Thus our duas may be similar to this and we may ask for things we do not really need. Often you ask for something and Allah grants this through other means.

If Allah did not give you teaching on how to ask from Him you would not know how to do so. In sura hamd you praise Allah and then call Him the nourisher, the one who is Rehman and Raheem and therefore we are before you oh Allah. There is no possibility of leaving Allah's kingdom. My actions are shameful and I would like to run from Him but this is impossible. Therefore Allah taught us how to ask Him.

Rehman means that He gives to all. One of these needy people is myself you give to all please remember me. If you ponder on Rehman and Raheem then you will recognize Allah and yourself. Allah did not use these words just to describe Himself. Rehman is kind to all. He is kind to the liar, the kaffir, the one who refuses Allah. He is kind and merciful to all these people.

As the nourisher He nourishes the sinner and the pious. If a sinner thinks then he would realize his own position and the position of Allah. I reject Allah (thinks the sinner) however Allah still supports and nourishes me.

Allah says that this man is illiterate. If he ponders on that which Allah has given then he would realize the position of Allah. All the things Allah created He has rehmat on all those things including the good things and the bad things.

If Allah has created a person ugly this is still His rehmat. This is because He says that if you do not have water and fire you would not know the difference. If there was no fire then how would that be.

Many scholars say that before you start salaah you should read a dua saying that Oh Allah all good things are from you but bad things are not from you but you have sent them as rehmat to us.

The prophets say that thanks Allah no matter the difficulties they faced. If man remembers Allah and observes things around him then his heart is guided toward Allah. All things are created by Allah in accordance with His laws.

Raheem is for specific people. He did rehmat for all without discrimination.

Raheem is for the special momins. As some have obeyed Allah and believed Him, did good deeds, walked on the straight path. Allah said that He has shown the path and then it is up to you what you would like to adopt. Allah has given man the choice and the ones who believe and do good deeds then Allah is raheem to you. Many scholars say that raheem is for the hereafter. If the man has walked on the straight path then does he not need rehmat here. As you are on the right path Allah gives you rehmat here and in the hereafter. The Quran says that those people who are on the path of Allah and do jihad in His way and stay away from sins. Jihad means to stay away from sins. Jihad means

that you protect yourself and your brother momin from sins. This is not killing people. Killing people is mischief and the Quran speaks strongly against this in many places. It commands you not to help mischevious people. Jihad means that you protect your soul at every step from desires and sins. You protect yourself from physical and spiritual enemies. Allah says that those who do Jihad in My way then this is My way and this is the right path. For these people Allah says that He starts to show them the way of Allah. Their heart softens and they recognize Allah. The only thing that matters is recognition of Allah. If you fight your desires then this is the way of Allah. you are killing your desires. Allah says that this is His path. As you are coming on His path He makes it easy for you in this world. If you try to cross water in a ship and a person sees you attempting to cross the water then he would help you by pulling you into his boat. If you try to save yourself from the ocean of sins then Allah will pull you into His ship and you will easily cross the ocean of sins in His ship.

Yesterday was the day of the wafat of Bibi Khadija. I would like to spend a few moments on this. Allah is Rehman and Raheem. Imam Hasan Askari in his tafseer says that Imam Ali said that he heard the Prophet say about Rehman and Raheem. Rehman is for all and Raheem is for particular momins. Allah has said the prophet that Rehman and Raheem is from Reham or mercy. What is the mercy of Allah? The mercy of Allah is the mercy of the prophet. Reham means family. Allah has made reham from the prophets family. He who obeys the prophet and he who does good to the reham of the prophet then he has done a good thing for Allah. If a person does a good thing for the reham (family) of the prophet then he pleases Allah and makes Allah unhappy if he does bad deeds to these people. Raheem is for the momins. Momins are those who are with the reham of the prophet ie with his family. Allah made the prophet the rehmat ul alameen or mercy for the universes. Rehman and Raheem are in the prophet. It is a great injustice to the prophet and he said that no prophet has been put through difficulties as our prphet.

The prophet went toward bani sakeef and when they were being taught they threw stones at him and placed thorns in his way so much so that his feet were bloody. They surrounded him. As he got away from him two kaffirs saw him and tried to help the prophet. They sent a slave with one grape to the prophet. When the slave came to the prophet he was profusely bleeding. As the grape was being given to the prophet the slave said that these people will not obey you. The prophet asked him from where is he? The man replied that he is from nainawa. The prophet said are you from the city of yunus. Then the slave was surprised that the prophet knew of yunus. At the end of the discussion the slave bowed and accepted him as the prophet. People were placed on the hot sand with hot stones on their chest and they did not stop saying Allah is one and the prophet is his messenger. At this point people asked the prophet to invoke the curse of Allah and he replied that I am a mercy from Allah for my people and he instead prayed to Allah to give mercy to his people. It is after these great difficulties the propeht still aske d for mercy for them.

Bibi Khadija accepted him as messenger when none did. WHEN the rest of the world was disrespecting him she accepted him. Allah carried on the name of the prophet in the progeny of khadija. There is a wrong history in that khadija was

worried when the prophet recited the first ayat. I think that instead she went to her family to tell them look at the wahi of Allah. Sometimes you go among people and you bring proof to them. Yesterday I spoke of the time when Bibi Fatima was crying for her mother and at this time gibrael came down to describe to her that her mother is in heaven in a place with pearly pillars and gold floor and roof. When she was crying gibrael came. but what when sakina was crying? She cried for her father she cried in the dark prison she cried for her father and there were no replies. Whenever she cried she was whipped. When this child cried then a man called Aswad says that when the caravan stopped by the court of Yazid for 7 nights then all fell asleep. On one tree was the head of Hussain and sakina was sitting at the foot of the tree and asking oh baba when are you coming i am unable to bear the whips. This was a 4 year old girl and she was whipped by shimr. Sakina says I cannot bear this my entire body is covered with blood. Historians say tthat there was an allama who went into the grave of sakina when there was water in her grave. AWhen this allama went to rebury the little girl he saw a freash corpse with blood on it with a burnt dress. The prophet has said that on the day of judgment all will be raised as they died. Bibi sakina will be brought forward ont his day as intercession for the sinners----.

Moulana Muntazir Mehdi Sura Hamd Lecture 12

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The topic of today is malik e yaum e deen. This ayat will be discussed today. He is the master of the day of judgment.

The day of judgment as per the tafseer of Imam Hasan Askari (AS) has stated that Imam Ali (AS) has said as follows. This is the day of reckoning it is the day of khiyamat. There are many other things in this ayat but we leave these aside. The Prophet has said that an intelligent person is he who does his own reckoning daily. If he ponders on that which he has done on a daily basis then he would be aware of his daily actions. In this manner on the day of judgment he would have an easy reckoning. The most stupid person is he who does not do a reckoning daily. He does not count his daily good deeds and bad deeds. Thus we know two things. Yaum E deen is the day of judgment. All people are in agreement with this interpretation of the Quran. This is the day ALLah will count your good deeds and bad deeds. If there is but one day left in the universe Allah will bring about the day of Judgment. One of the signs of the day of judgment is that if there is but one day of existence left Allah will make t his day equal to 50,000 years and the Imam of our time will re-appear.

There are some meanings that are hidden within the hidden. When an Imam did one tafseer at one time and at another time a different tafseer of the same ayat. A lover of the imam then asked him how did you tell a different meaning of the same ayat. The Imam replied that remember that there are some open meanings of the Quran and there are some hidden meanings and then other meanings hidden in these meanings. Some say that there are 7 or 70 meanings. You are having a difficult time understanding the apparent meaning let alone 7 or 70.

Think of the person of whom Allah says that this person knows all the Quran. There are none but the Ahle Bait of whom Allah has said that these people are immersed in knowledge and know the secrets of the knowledge and none but Allah and these people know the secrets of the Quran. It is not said that knowledge is embedded in them but the other way around that they are embedded in knowledge. Every step of their life is a sign of the Quran.

Yaum e deen is the day of judgment. Yaum means day. As you do so will be done to you on that day. This is the day when you are held accountable. Quran uses the word yaum e deen. Some ayats of the Quran do the tafseer of other ayats. In the Quran where it says we will send them to hell on the day of judgment. What do you know what is the day of judgment. I repeat what do you know of the day of judgment. This is the day when every soul will run from other souls and will not control any soul. No soul will be the owner of another soul and will have no right on another soul. None can claim ownership of another soul on that day but Allah is the true owner. On that day all the rulership belongs to Allah. What is the day of judgment? This is the day when none will ask how are you of another. What is malik? On this day the true owner and ruler is Allah - He alone is malik. He alone commands all things. He alone tells things what to do. Allah is malik. Malik is one word that we use as owner in daily life but you are not the true owner. The true owner is the one who has created. You are a creation and not the creator thus you cannot be the malik. None but Allah is the creator of all things. He alone is khadir. Allah alone is khadir over all things. He is the creator of all things and He is the true owner of all things. Indeed He is the true owner. None other can be owner.

This malik has said that He is the owner of the day of judgment. You repeat this in all five of your daily prayers. One clear meaning is that you should have complete faith that you will return for the day of judgment and that this day is for sure. You have to give accounting of every action you have done. You have to accept the punishment for your misdeeds and get reward for your good deeds.

What does your intellect tell you about the day of judgment, what does the Quran say we will discuss on another day.

Allah has given every man the belief in the day of judgment. The momin who repeats these words in every salaah. The belief of the day of judgment will come in front of you and when this happens you realize your accountability and the day of judgment. This will help you correct yourself in the society. Such a man will not cause mischief in the world. Thus it is said that remember the day of judgment. If man does not forget this the man will not cause sins and mischief. If you remember that you have to go in front of Him then you will avoid misdeeds. Your belief is strengthened in this belief. By doing salaah your character is strengthened. Quran is saying that salaah alone stops you from corruption and stops you from all that Allah has forbidden. If you see a person pray in salaah at all times and see him reading the Quran all times but his character is not strengthened, you have no belief then you have not heard that which Allah has said. Allah has said rejecting those whom Allah has said to love will take you away from Him. If you do all these prayers without ahl-e-bait then of what use. When you stand for salaah then think of the wisdom of Allah what is the height of guidance. He knows that you will be enamoured by the material world and you will leave your belief. But by repeating 5 times daily you are warned that the day of judgment is coming you have to stand in front of Allah that you are saved from sin attracted to good deeds and correct yourself.

Tomorrow we will discuss the day of judgment and why it must happen. Allah turns your machinery off when you sleep the turns it on later. If He likes He could turn you off permanently. Allah alone can turn your intellect and speech back on when you awaken. I would like to present to you the idea that He is the malik of the day of judgment. He did not say that He is the justice on the day of judgment. He said that He is the true owner of the day of judgment. The justice or judge can pass judgment alone but not make rules or carry out the punishment. For example the judge says that someone has to be executed and it is the job of the executioner to carry out the judgment. Allah says that He will do judgment and be the ruler who carries out the judgment on that day. He is the ruler and the judge on that day. If a judge does an unjust judgment then he can be stopped. Once he has said his judgment then the ruler who will carry out the judgment can carry out the punishment at his discretion. He can postpone the punishment and he can reduce the punishment. The judge has to pass the correct judgment and not reduce the sentence. The ruler can reduce this. Allah is the judge and the ruler on the day of judgment and therefore can reduce the sentence.

Who is the malik? He is the rabb of the universes. He is the rehman and raheem. When the ruler of the common world can defer punishment or reduce it. The one who has created all things what of His right. He has complete right to do so. He has said to the prophet say oh prophet. My friends if you have sinned do not give up on the mercy of Allah as He is the one who forgives all sins, He forgives many sins and He is the most raheem. He does mercy to you on the day of judgment. He says that on that day if you have done a small sin you will be held accountable and if you have done a good deed you will be rewarded however He is the one who forgives all sins. In islam this is the belief so

that you do not sin more in the hope that your sins are forgiven. Allah says that if you have done sins but seek forgiveness then do not give up on the mercy of Allah. If a person seeks the mercy of Allah then his character can be saved again and the rest of society is saved again. Allah therefore has given us the belief in the day of judgment. He says that keep belief in the day of judgment but remember that ALLah is merciful. He is your creator and on that day He alone can forgive you.

Imam has said many things. Imam Hasan has said that when he has said of manners. When the water for wudu came in front of him after he did wudu he would say that the earth and the sky would tremble and those who live on the earth would tremble. We do not do this but the Imam did. A person who saw this asked him why are you in this state? He said that He is the creator the one with all rehmat and if we go into His court you should go with fear you should have regret on your sins or your thoughts. In this He would be merciful to you. We should all go in the court of Allah and try that we do no sin in front of Allah. Masoom and the prophet should be happy with us. That we are following their teachings---

Moulana Muntazir Mehdi Sura Hamd Lecture 13

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We continue our discussion on sura hamd. We are at malik e yaum e deen. We discussed yaum e deen yesterday. The traditions from the masoomeen have reached us and confirm that which is in the Quran. Yaum E deen is the day of judgment. Malik is the true owner of all things.

Regarding yaum e deen the Quran has discussed in many places. It has been said that man himself will leave this world and stand in another one where he will live forever. There is a day of accounting before this. From this ayat it is apparent that the man who is forgetful in this world. The man is reminded of Allah and the day of judgment 5 times daily. There will be an accounting for every little thing. Nothing will be of any help on this day.

The Quran asks what do you know of the day of judgment. What do you know of the day of judgment. That is the day on which no soul will be able to own any other soul and not be able to help any other soul. This is the day of solitude. This is a hard day. On that day there will be innumerable person but none can hold your hand and take you to the appointed destination.

This is the day on which all your wealth from the world is of no avail to you. Not even the halaal wealth you have collected. On this day your children will be unable to help you.

Quran has said this but this does not imply that wealth and children are of no use. It is saying that at the time of judgment wealth and progeny will not help you. Wealth and children if they are halaal will help you on this world and may do so. If one thing is correct then it will help. Only your belief is not helped by these things in this world and in the hereafter. Not accepting the prophet the ahle bait and not having certainty on them leads to the wealth and children being useless to you in this world and the hereafter. On the other hand if you believe in the prophet and Imam ali and the other imams as the rightful heirs of the prophet and believe in the day of judgment completely without doubt then in this world the wealth will be of use to you in the hereafter. Your progeny and children will be of use to you in this world for the hereafter. They will be of no use to you on the day of judgment. The wealth and children with the right belief in this world will help you on the day of judgment. If you do all the salaah and roza in this world but have no belief then it is of no use. If you believe in the prophet and imams then if you have left over salaah and roza using wealth in this world you can pay someone to complete these things for you. If your children are good and pious then they will benefit you after you die. On the day of judgment all that you have sent before you died and the good deeds on your behalf after you died will be accounted for. If you have established a sinful thing the effects of which go on after you die then this will be in your account.

Those who follow your sinful idea will be punished for their foolishness and you will be punished for creating the idea. The prophet alone is the one whose opinion matters in religion. If you create something other than that which your prophet and Allah have said then this is not islam and you are eligible for punishment. You are not allowed to increase or decrease anything in Islam after the prophet.

Allah says in the Quran that give them the religion We have given you and do not follow the suggestions given by the illiterate people. The knowledgeable person is not allowed to give his opinion to the prophet and such person is not a follower of the prophet. Prophet would be displeased with him. Allah has said that treat the illiterate person as such. Send

such a person away. Allah says that discuss things with those who give you suggestions prophet but do not change anything that we have told you. If there is any good thing that is against that the prophet has said then follow only that which he has said.

The salaah is bidat e hasna ie taraweeh. Doing salaah at your home by yourself without jamaat is allowed by the prophet. He forbade doing prayers with jamaat in addition to the regular prayers in the mosque. If you think that the prophet is okay with this bidat. Remember that wherever the prophets will is the will of Allah. If Imam Ali did not establish or encourage this practice then this is against the prophet. In the history of musallam it is said that in the caliphate of Imam Ali when he saw people in the masjid e kufa he commanded Imam Hasan to send the people who had collected to do taraweeh salaah away. Imam Hasan was exactly like the prophet. He was the grandson of the rehmat of the universe. Imam Hasan was commanded to take a whip and take care of those people who collected in the masjid kufa. These people then appealed to Omar for help. I have been questioned repeatedly about the taraweeh prayers and you should know that this is an innovation. This is not the way of the prophet. If you find some other good thing then you should only follow it if Allah and the prophet say so. Remember that iblis claimed that he was superior and refused to bow even though Allah commanded him to do so. It is not to debate who is superior or inferior but what did Allah command. Ibadat or obedience is not salaah but the obedience of Allah. If Allah commanded to do sajdah you should do so. Imam Ali used to do 1000 rakaat salaah daily but when he was asked to sleep in the bed of the prophet he did not hesitate and slept there. He did not say oh prophet you are lesser than the prophet and Allah is greater therefore let me do salaah and I will not sleep in your bed. Instead Ali asked oh prophet will you be saved if I sleep in your bed and slept in it forsaking his prayer.

Imam Ali slept soundly on that day. Oh naseer (people who think Imam Ali is god) remember God does not sleep but Ali did so he cannot be God.

On that day only the acceptance of your actions by Allah will be accepted. All rulers will be standing there in front of the true ruler Allah. All rulers are not really rulers Allah is the true ruler as He has created all things.

In the sura hamd you say that you know Allah. Then you accept that He is Rehman and Raheem then you accept Him as the true ruler or Malik.

Allah is rehman to all and is nourishing all despite the fact that they are sinners and speak against Him. He is doing this as He is rehman. As Raheem He will be merciful to special people on the day of judgment. The real momin or believer has no sadness on the day of judgment. Allah then says that He is the true ruler and can do anything He wants on the day of judgment. As He is kind to you here despite your sins He can similarly erase your sins on the day of judgment if you appeal to Him. After the judgment on your sins has been passed the true ruler can erase your sins. If you have true belief you will hope for this. If other people without belief come then He alone has the right to do mercy if He chooses.

A poet has said that on the day of judgment I will recite praises of His rabb or nourisher in such a manner that He will not punish me. All scholars agree that Allah is mercy first then all His other features the punisher etc come after this. If you appeal to the nourisher the merciful then He will forgive you. The masoomeen have said in their dua that Oh Allah please cover your anger at me with Your mercy on that day.

The darkness you have spread on this earth will be held accountable on that day. All instincts in all people want to do justice and take the usurped things from the oppressor

and give it to the oppressed. The judges and courts exist in the name of giving justice whether they succeed or not. There are many oppressors who exist who have oppressed many people. Do you not think that there has to be a day on which Allah will set this injustice right? This is the day of judgment.

Those who reject the day of judgment they have no argument on that day.

People then start to raise doubts about the day of judgment and ask how can these bones be raised on the day of judgment. Allah told the prophet in Sura yaseen tell these people that He created you out of nothingness can He not make you over again later? He was able to create things without plans can He not re create you? He has created fire from a green tree. If you want to take cream out of milk you churn milk. Cream is spread in milk and churning it will raise the cream.

On that day Allah will shake the earth as said in the sura zilzal and then all the things will collect themselves in their appointed place. There will be a person who will stand and say be quiet oh earth. This is a man who will say this and not Allah. So it is clear that Allah sometimes uses a man's tongue to say things. He can do this on this earth and in the heaven.

Ibraheem asked Allah about the day of judgment not because he didn't believe but to show people. Allah asked him do you not believe. Ibraheem replied yes I believe but want to have complete certainty. You have peace of mind when others are rejecting the truth you desire a proof to show these people and when they believe then I will have peace in my heart. Allah then told him to cut the birds and throw them and then call them by name and they will fly back to you.

All people of the book believe on this. If Allah is able to raise a common man by calling him with one voice. Oh Prophet tell them that Allah is the greatest creator.

We use the word creator easily. This means that there is no plan in front of him but he creates things using his mind. Allah is the greatest creator. He can create things you cannot imagine. He can recreate those who have died already those who are alive and those who are to be born between now and the day of judgment.

We are not discussing the day of judgment. He said Oh Ali stay on the path of justice. Imam Ali will have the flag of Islam at that time the flag will say There is no Allah but Allah and Mohammed is His messenger. Imam Ali will have both these things in his hand---.

Moulana Muntazir Mehdi Sura Hamd Lecture 14

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We have discussed some of the tafseer of the sura hamd. We are not really having a series of majalis. When I see a few people coming and discuss some points so that it does not become dry. The real intent is tafseer or unveiling of the meanings of sura hamd.

We have discussed till malik e yaum e deen. We summarized and discussed the main points and besides this there are many philosophical discussions of other scholars.

The next ayat is iyaka naabdo. We will discuss these words today. We are saying in this that Thee alone do we worship oh Allah. This truly means that we obey you and not I obey you that is it is plural. Most of the time we use Him and He and there are a very few places where we address Him in first person. Iyakka means specially or thee alone or specifically you. If a person says that this is specially for you this means that that person is special to you. If you invite a person specially then there are more likely to attend.

Once you designate someone special then in Arabic you say iyaaka. You are saying that Him alone and not worship Him and perhaps some others. You do not do obedience of any other in the entire universes but that of Allah. If you say that you love only one person then he will turn around and say show me some proofs. In a similar way Allah will say do not ever bow in front of anyone else but Me then you can say these words. You should say these words from the depth of your heart and if you do so then He will reply and give you sustenance in this world and in the hereafter. If you say that specially then you reject all others but Allah and obey none other than Allah. If you add this idea to ibadat or obedience. You should think of ibadat and ponder on the meanings. These common words are not completely understood. What does ibadat mean? Some think salaah and sajdah is ibadat others think hajj is ibadat. Ibadat in reality means what? Does it mean worship? Not exactly. As some say do not worship idols but worship Allah this is not the real meaning of ibadat. In a dictionary made in 400 AH by Raghib E --- in his book Mufradat -- which is a big and well established dictionary upto this time. This is the basic reference book. He says in it that ibadat is from earlier arabic words. If something becomes soft is ibadat. For example if a horse rears and tries to run away and you rein it in this is also ibadat. If your wife scolds you then you are more careful this is also straightening. If there is someone who is stiff and he softens then this is ibadat. Among arabs they used to use this word in this manner. In the earlier times there were no real roads. You would try to go to your destination over rough ground and pick your way among the trees and stone and the thorns. People would use a common path so much that the path became clean and the stones and thorns were cleared by themselves. The stones and thorns were removed and crushed by constant use. This path was now easy to walk over. The difficulty of reaching your destination became easy. This path was softened and straightened. Ibadat was used for such a path. Now this word was used in association with worship and this means ibadat. If a person becomes straight and soft and accepts all that Allah has to say then this is ibadat.

Your deen is Islam or tasleem or acceptance. Allah says that there is only one deen in front of Him and that is Islam. In the Quran it says that who is the person who is better in deen than the person who has made his face tasleem in front of Allah. Or he has accepted Allah completely. You have to show completely that you have accepted Allah alone and none other. How about obedience to your father or the Imam or the prophet? What of these things. In reality obedience of these people is on the order of Allah and not by just

your own intent. Thus if you accept these people on the order of Allah then you have obeyed Him. If you have been forbidden to do obedience of a person by Allah and you obey that person then this is shirk or disobeying Allah. If you reject all but Allah and accept Allah alone then this is ibadat. If one has accepted Allah then he is a momin. Who can be better than the person who has accepted Allah with his face and he accepts the progeny of Ibraheem that Ibraheem who is the friend of Allah. Who can this person be? He is the summary of iyaka nabdo. This is Islam. Allah has said that He has created men and jinn just for His obedience. Jinn and men alone in all the universes have the freedom of choice and they have been created just for the obedience of Allah. Who can be better than those who bow before Allah in their deen those whose faces are bowed in front of Allah. The Quran describes these people. We are being given an example in these people. Allah is saying that He is the one who decides who is more obedient to Him. Allah says that this is the person whose face is bowed in front of Allah. He has done many favors to people. He is from the progeny of Ibraheem. Who is this person who is true ibadat? Allah says that this person is the most obedient to him. Look at the entire history there is none but Abu Talib who fits these criteria from the times before Islam to now.

Sura hamd says iyaka nabdo this means that we bow in front of you alone. Allah is saying that this person is Abu Talib. He has done many favors. The person who walks on the path of Ibraheem who is Allah's friend. You are thinking is Abu Talib momin or not and Allah is saying that he is Allah's friend.

If you are looking for an example of iyaka nabdo then this is Abu Talib.